

A
D E F E N C E
O F A N
A P O L O G Y

For the People called
Q U A K E R S

Being in Answer to a Book, Entituled,

Quakerism Exposed:

O R,

Some Papers deliver'd to the

King & Parliament.

By *JOHN FEILD.*

*He that hideth Hatred with lying Lips, and he that uttereth a
Slander is a Fool, PROV. 10 18.*

L O N D O N :

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DEFEAT

OF

ATTEMPT

TO

RECOVER

THE

REIGN

OF

THE

REIGN

T O T H E
Christian Reader.

I Here present thee with a Defence of an Apology for that abused and misrepresented People, called Quakers, and earnestly desire thy serious Perusal, and submit it to thy Impartial Judgment.

Not Doubting thy Acceptance, if a true Lover of him, in whom Peace and Acceptance with God is known.

Because, whatever Prejudices there may be in some Men, one to another, there's none in him; neither can it be entertained in any that sincerely Love and Live in Jesus Christ, the dear Son of the Father's Love, whom God hath sent a Light into the World; and is come to destroy the Works of the Devil, and all Envy and Malice in those that truly Receive him: And to Preserve and Deliver those that are truly his, from the Hands of unreasonable Men, who are in Confederacy against a People, he hath gathered to be the Sheep of his Pasture.

Remember, it was the Chief Priests and Pharisees,

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risees, *that gathered together in Council against our Saviour, and said, What do we, if we let him alone, all Men will believe in him, and the Romans shall come and take away both our Place and Nation?*

And when Satan entered into *Judas*, he went his way, and communed with the Chief Priests and Captains, how he might betray him; and they were glad, and covenanted to give him Money.

And it was Demetrius that cried out, and made no small Stir against that Way Paul taught; being sensibly touched with an Apprehension, the Craft he got his Gain by was in danger.

And it was proud Haman that informed the King, That there was a certain People scattered abroad, and dispersed among the People, and their Laws were diverse from all People; neither keep they the Kings Law's; see Esther 3. 8.

But the Lord, that in every Age was mindful of his Suffering People; and in all their Afflictions, that by wicked Instruments he suffered to come upon them, he was Afflicted, and the Angel of his Presence saved them; for he knew their Innocency, however they were Misrepresented and Reproached by his and their Enemies: And therefore he then, as now, hath supported, and been with them, in and under

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under all the Reproaches, Cruel Mockings, and great Sufferings, they have hitherto met withal: Of which I have in Brief given some Account.

And it's the Lord that hath been and is their Light and Salvation, whom then shall they fear? And he hath been the Strength of their Life, of whom then shall they be afraid? Surely I may say, these have no cause of Fear, because they are Innocent: And therefore I pray they may be preserved therein, and that will be their Defence, as it is mine.

And then the Government, under which they Live, will have just Cause more to Credit what their Eyes see of their Peaceable Conversations, and what they, with Thousands, have been and are Witnesses of; than the false Suggestions and Insinuations of those Men, whose Interest and Prejudice is against this People, that truly Fear God, Honour the King, Love all Men, Live Honestly, Do Justly, are Peaceable and Inoffensive to those that do not Offend God: And if those that Offend God, are offended with them or me, I pray God forgive them; keep me, and incline them to the Practice of that Holy Religion Christ was the Founder of; and in that Christian Charity, which is the most Excellent Gift; and in that Spirit, which all that are the Sons of God are led by.

To the Christian Reader.

In which Christian Spirit, I desire thou may'st be found, and therein duly Weigh, and seriously Consider, how greatly this Despised People have Suffered in Body, Estate, Good Name, and Christian Reputation, by Severity on their Bodies, Harvock on their Estates, Revilings on their Holy Profession, false Accusation and Misrepresentations of their Christian Doctrine and Principles.

All which, as they have abode in the Faith and Patience of the Lamb of God, they have been enabled to endure, and go through, hitherto; for which they, in Humility, give Holy Praise to him, that hath supported them, and have Faith and Confidence in him, that he will never leave nor forsake them, as they continue in their Christian Duty, and abide in Faith, Hope, and Charity: In which, I pray, that all who Profess that worthy Name, may be found; then will Pride be abated, Envy rooted out, Humility spring, and Love encrease. So be it, saith,

Thy Sincere and Cordial Friend,

J. F.

A
D E F E N C E
O F A N
A P O L O G - Y, &c.

THE Peaceable Christians, in Days that are past, were accounted *Hereticks*, called *Movers of Sedition*, and their *Holy Religion* was almost every where *spoken Evil against*: Nor could they expect any better Treatment from an untoward Generation, than what their Lord and Master *Jesus Christ* met with; who was render'd a *Blasphemer*, by those that pretended great Loyalty to, and would own no other King but *Cesar*: And yet, it was not long after, but they rebelled against *him*, whom they pretended great regard to, that they might get their Revenge executed upon *Jesus*; in whom no Cause of Death, or any Fault was found, as *Pilate the Roman Governour*, who examined him, declared.

And when the Exclaimers against, and false Accusers of Christ, had their wicked Ends answered; they themselves were found to be Rebels to *Cesar*, and the true Disciples and Followers of Christ, Peaceable Christians.

But what related to their Holy Religion, their Way and Worship of the great God of Heaven and Earth, was then accounted as *New, Strange*, and *as much spoken against*, as 'tis now; and their *Testimony* and *Doctrine* struck as much at the *High Priests, Learned Rabbies, and Great Doctors Hie-*

rarchy, in that Day, as many esteem, the *Quakers Testimony* and *Doctrine* do at those of this Day.

Nor were the *Apostles*, whom *Christ* made Choice of, and sent forth, Men that were brought up in *Academical Learning*; but were for the most part Illiterate Persons; of whom the *Pharisees* contemptuously said, *John 7. 49. This People, who knoweth not the Law, are cursed.* And for that reason, among others; they were then as much Despised, Vilified, and Ridiculed, as those now are; whom *Christ* hath Called, Commissionated, and Sent forth in his *Work* and *Service*, in this Day of his *Blessed and Glorious Appearance*.

Against whom, some that esteem themselves Learned, have lately appeared in Print, with a Pretended *Brief Discovery*, of some of the *Blasphemous and Seditious Principles and Practices* of the People called *Quakers*; taken (as they say) out of their most noted and approved Authors, and said to be Humbly Offered to the King, and both Houses of Parliament. See *G. W's Brief Examination*, in Answer thereunto.

Now, I having written a *Brief Apology* on the behalf of the said People, and an *Appeal* to the Inhabitants of *Norfolk* and *Suffolk*, &c. One *Francis Bugg* hath taken Occasion to carp at some Passages therein, which he hath pick'd out, and patch'd together; for after mentioning part of the Title, he takes a Sentence out of the 9th Page, then he goes back to the 5th, then forward to the 7th, and back again to the 1st.

And therefore I shall cite the Paragraphs as they lie in the *Apology*, and put the words he hath pick'd out in *Black*; that the Reader may be the better capable to make a Judgment of his Disingenuous Dealing by me, beginning with the last first; because it's in the 1st Page, and is as followeth,

'Suffer me to Expostulate with you, on behalf of these *Abused People* in your Counties, that have of late been render'd *Blasphemers*; and to Apologize a little for them;

‘ them; whom, *some* among you have lately often *Assembled* and *Consulted* together, how they might (by *Subtilty* and *Misrepresentation*) *Incense* you (and by you, those in *Authority*) **against these Innocent People,** and your *Peaceable Country-Men* and *Neighbours*, **that the Monster of Persecution might be again raised,** and let loose on them, to suppress them.

Reply. Now, what just Occasion hath this Man to be angry with me, for terming this *People*, for whom I *Apolo-*
gize, an *Innocent People*, and *Peaceable Neighbours*? Have they not in their *Lives* and *Conversations*, in and under the various *Sorts* of *Government*, wherein they have lived, so demeaned themselves? I leave this to the *Just Principle* which God hath placed in every Man, that hath known them, to answer. Why is this Man so angry? Had he rather they should be *No-cent* than *Innocent*? If they were indeed a *People that Fired Houses, and Poisoned Rivers*, as he mentions, and were duely convicted thereof; though they should pretend, they followed the *Light of Christ within* (which *Light* never leads any into such *Practices*) then the *Law*, which is made for *Transgressors*; and *Magistrates*, which should not bear the *Sword* in vain, might justly punish them for their *Evil Doings*: But surely, it doth not therefore follow, that those who truly Believe in *Christ Jesus*, and follow the *True Light*, that *lighteth every Man that cometh into the World*, must Suffer for their Faith in him, and abiding in his *Doctrine*: For this, under what pretence so ever it may be, would be *Persecution*; which surely I might as well term, the *Monster of Persecution*, as *F. Bugg* a *Badge of a False Church*; for he declares in his *Postscript* thus: ‘ I do profess my self a *Member of the Church of England*, I have often, and do now again tell you, that *I am against Persecution* and will add, that *Persecution for Righteousness sake is a Badge of a false Church.*

And yet in the latter part of King *Charles the 2d's* Reign, there were 1460 of *these* People Prisoners; only for their Abiding in the Doctrine of *Christ*, and peaceably Meeting together to Worship him, in Spirit and in Truth; and great Spoil and Havock were also made upon the Goods and Estates of these Innocent People for the same. And many were Prosecuted for not going to their *Parish Churches*, so called, when they were Prisoners upon other Accounts, as well as for Meeting, viz. on Writs *De Excommunicato capiendo*, and as *Popish Recusants*, for 20 l. per Month, and $\frac{2}{3}$ of their Estates: And by Law many of these People might have been Burnt at the Stake, if the Writ *De Heretico Comburendo* had not been Repealed.

I do heartily wish, that no People, professing *Christianity*, may ever wear this Badge more, nor raise the Monster of Persecution in this Nation again: But that Liberty of Conscience may for ever be continued to all that Live Peaceably under the Government: It being most agreeable to the Nature of *True Christianity*, and to the whole Tenor of the Doctrine and Practice of *Christ*, and his Apostles.

Apology. p. 9. ' And if these People must be accounted ' Blasphemers, if they disown not those Books, or their ' Friends that writ them, without seeing the Books, or ' what's in them; how can they be either Just to their ' Friends, or True to Themselves? For, ought any Man ' to condemn another, without full Hearing, and due Examination? Or would those Clergy-Men account it ' Just, that any should Charge them as the highest of ' Criminals, and Condemn and sentence them (but he hath put Censure) ' as such, for what some of their Brethren have Writ in Books, which they never saw, nor ' read, nor knew? If not, why should the Quakers, without seeing the Books, and examining the Contents, be ' obliged to condemn their Friends, for Publishers of ' Blasphemy,

' *Blasphemy*, or be esteemed *Blasphemers*? Consider this
 ' I beseech you, and examine whether it agrees with
 ' Christ's Doctrine, *All things, whatsoever ye wou'd*
 ' *that Men should do unto you, do ye even so to*
 ' *them*; for this is the Law and the Prophets? Or whe-
 ' ther there is any ground to conclude, that the Chargers
 ' would ever have refused to have given the account de-
 ' sired by the *Quakers*; if they had been well assured,
 ' that by the exprefs words of these *Books*, out of which
 ' they pretend to prove their Charge, it would be clearly
 ' and evidently proved.

Now to the words that are in Black, *F. Bugg* saith,
 ' they are both Charged and Condemned, just or unjust,
 ' at the *Quakers* Bar; and therein the *Quakers* are Gross
 ' Hypocrites and Dissemblers with God and Man.

Reply. An high Charge, but not proved; That the
Quakers, just or unjust, have Condemned and Sentenced
 those *Clergy-Men*, so called; without full Hearing, and due
 Examination, for what some of their *Brethren* have writ
 in Books, which they never saw, or read, or knew the Con-
 tents of. Oh Injurious Man! To suggest such a *Gross*
Falshood, and then call the *Quakers* *Gross Hypocrites* and
Dissemblers, and render them such as do not, as they would
 be done by: But what other can we expect from such
 an *Unfair Adversary*?

Apology. p. 5. Out of this Paragraph, which I shall re-
 cite at large, *F. Bugg* hath pick'd a few words, which I
 shall distinguish again by *Black Characters*.

' But these People, for whom I Apologize and Appeal to
 ' you, how ever they are or may be Rendered and Repre-
 ' sented, by *Men of Evil Designs and Persecuting Spirits*, Have,
 ' Do, and by the *Lord's Assistance*, are Resolved to Continue
 ' *Quiet in the Land*; and in their Christian Duty and Pra-
 ' ctice, of making Supplications, Prayers (he saith *Pray*)
 ' Intercessions, and giving of Thanks for all *Men*, for
kings.

‘ **Kings, and for all that are in Authority, that we**
 ‘ may lead a quiet and peaceable Life, in all Godliness and
 ‘ *Honesty*: for this is good and acceptable in the sight of God
 ‘ our Saviour, who will have all Men to be saved, and to
 ‘ come unto the Knowledge of the Truth.

This, *F. Bugg* saith, is so false and fallacious, that I Challenge the whole World to prove one Instance of your Praying for *King William*, or any *King*.

A Bold Challenge, but as False as Bold: For our Principle leads us, and our Practice is as I have before affirmed, to Pray for all Men; for *Kings*, and those in *Authority*, that we may lead a quiet and peaceable Life, in all Godliness and *Honesty*; and if we do not in our Prayers to Almighty God, recite the Names of *Kings*, or of the *King* of the Nation wherein we live, he cannot prove that such an Omission is contrary to the Holy Scriptures, and the Example of the Apostles. Besides our peaceable Lives and due Subjection unto those in Authority, evidently manifest to them, who have impartially observed us, that we own the Powers that are to be ordained of God.

Apology, p. 7. ‘ And although in some things they have
 ‘ seemed to differ from those of other Perswasions; yet
 ‘ who can convict them of Error in any Fundamental
 ‘ Doctrine of the Christian Religion? Or, of their not
 ‘ holding that which is truly *Essential* to Salvation, and
 ‘ agreeable to the *Holy Scriptures*? Which Holy Records
 ‘ (however they have been Misrepresented, or falsely Ac-
 ‘ cused, as Slighters and Contemners of them) I do de-
 ‘ clare on their behalf, they have **always had**, and still
 ‘ have a high Esteem and true **Value** for them, **above**
 ‘ **all other** Writings or **Books**: And their frequent use of
 ‘ them, and pressing their Children and Servants to the
 ‘ reading therein, may sufficiently Demonstrate to those
 ‘ that know them, the Innocency of this abused People.

This, F. Bugg, saith, is false with a Witness; and so you must give me leave to whip this John Field, for his deep Hypocrisie and Deceit; and I wish it may do him good. What, to pretend that the Quakers value the Bible above all Books; then consequently above their own? This is such a Lye, that it stabs it self.

Reply. This I am a Witness is true, although *F. Bugg* saith it is false with a Witness; for which confident Assertion, he hath produced no other proof, but his own *Ipse dixit*, which with sober and moderate Men, is of no Moment or Validity; seeing he hath assumed to himself that Extravagant Liberty, of writing what Malice and Envy prompt him to.

And therefore I do affirm, that the *Quakers* always had, and still have, an high Esteem of, and true Value for the *Holy Scriptures*; as they contain the Revealed Will of God, speaking to us either through his Holy Prophets, or Apostles, or by Jesus Christ his only Begotten Son, our Lord and Saviour: In this Sense we do, and ever did, value them above all other *Writings* and *Books*, &c. yet as they consist of *Ink, Paper*, and *various Characters*, they are Corruptible, and will return to Dust, from whence they came: And if *F. Bugg* can deny it, let him. And when I said, that I esteemed them (*viz. the Holy Scriptures*) above all other *Writings* or *Books*, &c. I spake of them, with respect to the Holy Doctrines contained therein.

Now what cause *F. B.* hath to call me *Liar* and *Hypocrite*, &c. let the impartial Reader judge.

And, if where *G. F.* or any of our *Friends*, speak of them in the same Sense that I did, our *Adversaries* will pervert their Meaning, and wrest it to another, quite contrary to what they intended; thereby rendering them as Persons that undervalue their Evidence, it is their own Fault; for it's evident from our *Friends* quoting them in their *Writings*, and bringing them as *Evidences*, for Proof of
their

their Doctrines, that they have an high Esteem and Value for them; for who can be supposed to undervalue that, which they bring for *Evidence* and *Confirmation* of what they deliver?

And for my own part, I can truly say, that ever since I knew the difference of *Writings*, and was capable to Judge between them, I preferred the *Holy Scriptures* to all other extant; and that I wrote not this to serve a *Present Turn*, as F. B. falsely suggests: For I have done it many Years since in my *Friendly Advice*, p. 12. wherein is a *Chapter*, in which 'I exhort Children to avoid telling *'Idle Tales*, and to read and learn the *Holy Scriptures*, according to the Examples of *Ancient Protestants*, and *'Quoted Instances*.

And therefore I may justly revert his own Words upon him, and say, *This is such a Ly, that it stabs it self*; or rather him that told it, F. B. But as he quotes G. Whitehead, who long before, on behalf of the People called *Quakers*, declared to the King, 'We are free to Vindicate any Principle we hold according to *Scripture*; So it shews, we give it the Preference to all other Books.

Again, F. B's Quotation out of Edw. Burroughs's Works, (but not mentioning the Page) is as little to his purpose, as his Citing G. W. viz.

'And so gladly would we be made manifest to all the World, that if any, especially the *Heads* and *Rulers*, have any doubt concerning us, **for that End**, let any Propound, that we with *Consent of Authority* [mark, E. B. had Regard to Authority] meet, &c.

Reply. For this Proposal was made by E. B. to shew how ready they were, with *Submission to Authority*, to satisfy the Doubts of those *Rulers* and *Heads* in Authority, or any else, to whom by some prejudiced Priests and others, this Innocent People were then, as much Misrepresented, as they are now.

And

And this Proposal of E. B's was Impertinently Urged by Doctor *Beckham* at *West-Dereham* in *Norfolk*, to settle the Preliminaries of that *Particular Conference*, (with respect to which our *Friends* were then met, pursuant to the time prefixt by those very *Priests* in *Norfolk*, that with *F. Bugg* had Challenged and Charged them with many Blasphemies;) upon which our *Friends* perceiving their Deceit, in pretending by that which was written above 35 Years since, to settle the Preliminaries of *that Particular Conference*, said ; ' How should that which was written so long since, answer the End it's urged to be read for ? Or what's this to a Copy of your Charge, or to an Account of Books, Titles and Pages, out of which ye pretend to Charge us. Give us that, and let us mutually Agree to Time and Place, and then settle Preliminaries. But this we could not get them to, tho' we proffered to pay for it ; and now *F. B's* offended, and saith, *These were no Arguments, since you pretend to write from the Lord, moved thereto by the Holy Ghost.*

Reply. If it be a Fault to write from the Mouth of the Lord, moved thereto by the Holy Ghost, I conclude *F. B.* is not guilty : But if none (as is falsely suggested) are moved by the Holy Ghost, to write from the Mouth of the Lord, what are they moved by ? Or, from whose Mouth do they write, who Scribble against us, and Trouble the *King* and *Parliament* with their Lies and Slanders ? Let him tell in his next.

But this your *Shuffle*, saith *F. B.* shewed the *Justices of Peace*, the *Gentry* and *Clergy*, as well as the *Protestant Dissenters*, that your Principles are so destructive to *Common Christianity*. — And this ; yea, only this, so far as I know, put them upon a *Petition* to the *House of Commons*.

Reply. I deny (and let him prove if he can) that this, yea, only this, shewed the *Justices of Peace*, *Gentry*, and *Clergy* (so called) and *Protestant Dissenters*, that the *Quakers*

Principles are so destructive to Common Christianity; for then the Discovery is but of late Date, if this only put them upon a *Petition to the Honourable House of Commons*. Pray let F. Bugg, who asserts this as above, make it appear to the *King*, and both *Houses of Parliament*, That this only put them upon it; and that they are, as he confidently tells the *King*, and both *Houses of Parliament*, Unanimous herein: For if so, there is not one of all the *Sorts*, but what's consenting thereto, or hath been actually concerned in a *Petition to the Honourable House of Commons*, against the *Quakers*; for this, yea, only this, viz. the *Quakers's Shuffle*, as he falsely says, at *West-Dereham*: When they met there, some *Clergy*, so called, that with F. Bugg had Challenged the *Quakers*, and Charged them with *Blasphemy against God, Jesus Christ, and the Holy Scriptures*.

But if it be not so, as many besides my self can Testifie it is not; then the *Parliament* may be hereby informed, that he hath not truly Represented *themselves*: For they are included in his General Words, viz. the Unanimous Consent of all *Protestants*, as he affirms, in his false and envious *Sheet* delivered to the *Parliament*.

Now, what Credit is to be given to such a false Asserter as this? And let him tell, if he can, what he means by that *Common Christianity* which the *Quakers Principles* are so destructive to; and whether he means thereby some Common and Base Professors of it, or the Looseness, Pride, Swearing, Cozening, Cheating, and Debauched Practices; or the Lying, Envy, and Hatred, which such Professors are found in, that the *Quakers Principles* are so destructive to; or what else it is he intends thereby? But F. B. proceeds thus:

One John Field (whom he calls the *Quakers Tool*) compared some, called *Clergy-Men*, and one or two *Presbyterian Preachers*, to *Herod and Pilate*; and some Body else he compared

compared to Haman and Judas; and said, Field, Do not blame till you examine.

Reply. Passing by his Scoffing Reflection of the *Quakers Tool*, I grant the Substance of this is true; and they that will peruse my *Apology*, p. 4, 5, and 7. and not *Blame till they have Examined*, may find these words therein. But I did not say, that *F. Bugg* was like *Judas*; or that *Haman* and *Judas's* End might be his; for I pray God it may not: But that he may come, if it be the Lord's Will, to see his Out-goings, Repent of his Evil, and Belying of an Innocent People, that I am perswaded never designed him any Harm, and may find Mercy with God to his poor and never-dying Soul.

But *F. Bugg* saith, '*This you are deeply sensible of, else you would not be so startled and affrighted, because of the Petition, which neither incites to Persecution, nor any Alteration of the Act of Toleration of Protestant Dissenters.*

Answer. We are neither sensible of it, nor so startled and affrighted, as he suggests; for we well know what it is to *Suffer Persecution for Righteousness sake*, and have found to our great Comfort, that the Lord hath been our Support, in and under all our *Sufferings, Cruel Mockings, Spoiling of Goods, Sore and Long Imprisonments, Evil Treatments and Misrepresentations by our Adversaries*; who have done what they can to render us Frightful and Dangerous, and to account us (as they did our blessed Lord and Saviour) *Blasphemous Enemies to Caesar, Dangerous to the Commonwealth, Deceivers, Cheats, and Impostors*: In which wicked Work some few *Hot and Angry Priests*, that had more *Passion than Prudence*; in Conjunction with some *Envious Deserters and Renegades*, that have been filled more with *Rage than Reason*, and with *Clamours than Solid Arguments*, have endeavoured to Stir up the *Magistrates*, to be the *Executioners of their Wrath and Fury*; they wanting Power, tho not will, in themselves to Execute them upon us.

Yet so *seemingly* tender is *Francis Bugg*, as to say, the *Petition* neither incites to *Persecution*, nor any *Alteration* of the *Act of Toleration* of *Protestant Dissenters*: But only that the *Quakers Principles* and *Practices* may be strictly examined, and *Censured* or *Suppressed*.

Reply. What then! may new *Rome*, as he falsely accounts the *Quakers*; and *Popish Emissaries*, which the *Petitioners* suggest are among them, be tolerated and esteemed *Protestant Dissenters*? What a *Change* is here!

But, saith *F. B.* the *Petition* neither incites to *Persecution*, nor any *Alteration* of the *Act of Toleration*, &c.

Reply. Here he endeavours to put a fair *Gloss* upon a foul *Design*, and to make his *Readers* believe, that no *Persecution* was intended by the *Petitioners*. But can any thing be more plain and obvious, than that *Persecution*, was the main *Purport* of that *Petition*, since the *Suppressing* of the *Principles* and *Practices* of the *People* called *Quakers*, is the concluding *Part* of their *Prayer* to the *Parliament*? And is this possible to be effected, without exercising great *Cruelty* on the *Persons* or *Estates* of the said *People*? And what is such *Cruelty*, but *Persecution*? Yet,

This, saith *F. Bugg*, is the *Substance* of what is desired in the *Petition* which doth so startle you, which is a great *Sign* that you are convicted of *Errors in Fundamentals*.

Reply. Then it seems the *Substance* is, that under a *Pre-
tence* they are not for *Persecution*, they pray to have our *Principles Examined*, or *Suppressed*: And because we inform the *People* of what their *Words* and *Petition* import, *F. Bugg* suggests; that it startles us, and is a great *Sign* that we are convicted of *Errors in Fundamentals*. But this to me is rather a *Sign* that his *Words* are short of *Proof*, when he said, *I can, I have convicted them of Errors in Fundamentals*. But let not *F. B.* or any else think, his *Words* are of that *Credit* to be believed without *Proof*; which he hath not yet made of what he confidently and falsely asserts.

He

Again, he saith (the Clergy of Norfolk, which joyned with him to Challenge the Quakers) *do not go behind your Backs to try, judge, and condemn you; they met you, and would have proved their Charge upon you.*

Reply. It may be rather said, we met them: For those Priests declared, *their Measures were fix'd, and we might choose whether we would meet them or not;* and no Doubt, but that would have pleased them better, than our meeting of them did: And why did not they try, judge, and condemn us *then behind our Backs?* Was it not because we *Appeared to their Faces?* And so they could not then prove their Charge, tho they would, if they could: But since *behind our Backs*, by Picking Sentences, Breaking them in Pieces, and Abusing us and the *Authors*, they have assayed towards it: Yet how far, or fairly they have done it, *viz.* prov'd the People called Quakers, Blasphemers, I shall leave to the impartial Peruser to enquire and judge by the *Brief Examination* before referred to. Next,

He quotes *Edward Burroughs's Works*, page 223. being a Book printed 1657, entituled *A just and lawful Tryal of the Teachers and professed Ministers of that Age, &c.* And then F. Bugg saith, *Now Friends, do you think, this was fair dealing in you to condemn the Clergy of all Ranks at once? How can you have the Face to go to the Bishops for Favour?*

Reply. If F. Bugg accounts those *God's Heritage*, and *Christ's Ministers*, that turned and kept the *Bishops* out of their *Bishopricks*; how can he have the Face to own himself a *Member of the Church of England*, and *Receive Money* from them and their Clergy so called? But if not, why should he blame *Edward Burroughs* for writing against those, whom neither he, nor the *Bishops* esteemed *Ministers of Christ*, nor truly called to their Office? Let him read what *Edward Burroughs* writes, and refute it if he can; and consider whether this be *fair Dealing* in him, and whether the *Quakers* may not with a *better Face*, go to the *Bishops* for Favour, or rather

rather *Justice*, than *Francis Bugg* for *Money*? Seeing they did not esteem those, that drove and kept the *Bishops* and their *Company* out of their *Rich Bishopricks*, *Large Parsonages*, and *Vicarages*, to be *Ministers of Christ*; nor were they found in their Spirit and Practice; altho *F. B.* is offended with the *Quakers* for it, and would have them Retract, and calls what the *Quakers* writ against them, the *Quakers* **abominable ancient Testimony**.

Now let *F. B.* consider whether he must not retract this, before he gets another Letter from a *Bishop* in his Commendation; to carry about with him to get *Money*.

As to what he carps at in *Edward Burroughs's Works*, p. 273. about the *Quakers Sufferings*, it being brought by the *Priests*, and replied to in the *Brief Examination* before mentioned, and answered at other Times, I refer thereunto. Only this I may query, is a Book to be condemned, and the whole *Society* to which the *Author* belonged, for some Difficulty in it, or seeming Inconsistency? Seeing *Bishop Kidder*, in the Preface to his Second Volume against the *Jews*, saith, in such a Case; 'I hope the *Jews* do not think that Book [meaning the Bible] is to be rejected, because there is some Difficulty in it, for seeming Inconsistencies: For then they must reject the Law and the Holy Prophets, unless they are able to account for all the difficult Places to be found in them. Thus far the *Bishop*.

But to proceed, *F. B.* saith, *Indeed, if it be as Edward Burroughs said in the recited Tryal and Condemnation of the Clergy in his Works*, p. 223, 227, 234. viz. That they Agree and Concur with all the false *Prophets* and *Deceivers* in former Ages; that they are *Ministers of Antichrist*, yet have 1500000 *l.* a Year for their Antichristian Service, as his ancient Testimony sets forth, printed 1655. then 3 *d.* a Day is enough, nay, too much.

Reply. If *F. Bugg* will insist upon it, that those *Teachers* and *P. ossessed Ministers* in 1657. (for that was the

Date

Date of *Edward Burroughs's* Book, not 1655.) were (what he terms them) the *Clergy*, or *Heritage of God* (as that Word signifies;) I then propose to the impartial Judgment of all Men, whether F. B. ought not to prove; that the *Teachers* and *professed Ministers* of that Age did Agree, were according to all the *Ministers of Christ* in former Ages, and did not Concur with any of the *false Prophets* and *Deceivers*, either in *Call*, *Maintenance*, *Doctrine*, *Conversation*, or *Practice*? And when he goes about to prove this, let him consider what *Gratuity* and *Applause* he will gain from his *new Lords and Masters*.

Now, if he prove, that those of that Age, who entred into a *Solemn League and Covenant* against *Prelacy*, were *God's Heritage*, and what they did was according to all the *Ministers of Christ* in former Ages, and also that those Sort of Men of that Age, which declared the *Kingly Office* to be unnecessary and burdensome, and that the *Lords's House* was dangerous and useles, and therefore to be laid aside, were the *Ministers of Christ* rightly called of God; truly ordained, and in their *Call*, *Ministry*, *Maintenance*, *Doctrine*, *Conversation*, and *Practice*, agreeable and according to Scripture, altho' they positively declared against the *Clergy* (to use F. B's Phrase) in these Words:

Bak. Chron.
p. 588.

1. 'We will, to the uttermost of our Powers, in our
'several Capacities, oppose the Interest and
'pretended Right of *Charles Stuart*, in
'and to the Government of these Nations,
'or any other Person or Persons, pleading or
'pretending Right or Title by Vertue of his or their De-
'scendant from the same Line with him.

Bak. Chron.
p. 671.

2. 'We will not give our Consent unto, but will oppose
'to our utmost Power, the setting up of any Single Person
'whatsoever, in the Place of, and for the chief Magistrate
'of these Nations, without a Single Person or House of
'Lords.

Now

Now I say, if those Men, who so did, and joyn'd therein, were the *Clergy* (or *Heritage of God*) the Ministers of Christ *rightly Called, truly Ordained*, and in their *Call, Ministry, Maintenance, Doctrine, Conversation and Practice*, were not Antichristian; nor did act any thing in Agreement with any of the *false Prophets and Deceivers* in former Ages:

What then doth *F. B.* render those that he now pretends to be one of, or that *Church* of which he now declares himself to be a *Member*? For they have made Laws against such *Professed Ministers*, that *Edward Burroughs* wrote against in 1657. Enacting, about three Years after, 'That every *Ecclesiastical Person* or *Ministers*, or-
Bak. Cron. dained by any *Ecclesiastical Persons*, before
 p. 724. *December 25. last past*, being 24 Years of

Age; having not renounced his *Ordination*,
 ' who hath been since *January 1642.* placed in, and in
 ' actual Possession of any *Ecclesiastical Benefice* with
 ' *Cure of Souls, &c.* is declared *Lawful Incumbent*.
 By which it seems plain to me, they did not
 esteem any *Person* or *Minister*, that was 24 Years of
Age, and was ordained from 1642. to 1660. and had
 Renounced his *Ordination*, to be rightly Ordained, or
Lawful Incumbent; so that it appears, they were not *truly*
Ordained; and by *Edward Burroughs's Examination* it also
 appears, they were not *rightly Called*. Again, if they
 were Ministers of Christ, and rightly Called and Ordain-
 dained to that Work, why were they *Silenced Preaching*,
Turned out of their Parsonages, Prohibited Living within
five Miles of any Corporation, and Laws made to suppress
their Meetings? And if now *F. B.* shall confess, they are
 not the True Ministers of Christ, nor Right in their *Call* or
Ordination, &c. and that 3d. a day is indeed too much for
 them; how comes he, and all those of his *Church*, so called,
 to joyn in an Unanimous Consent with *them*, to have the
Quakers Suppressed, if what he writes be true? Is it from
 any

any Consciouſneſs to themſelves, or Doubt that what *Edward Burroughs* ſaid of thoſe Teachers, or *Profeſſed Miniſters*, might as truly be ſaid of ſome of thoſe he is now joyned with, upon due Examination, and by Scripture Proof, both with reſpect to their Call, Maintenance, Doctrine, Converſation and Practice? Which ſome of them have declared, by being very ſevere upon ſome, who for Conſcience ſake cannot put into their Mouths, that for 35 s. pretended Dues, have ſeized more than 80 l. and when they had an eaſier Way to have Compelled it, viz. by *Diſtreſs*, have ſeized and ſold to the value of 87 l. 16 s. 11 d. for 6 l. 15 s. 11 d. Demanded.

And ſince *F. Bugg* ridicules our Sufferings in the *Poſtſcript* of that Book to the King and both Houſes of Parliament, I ſhall briefly hint, that of the People called *Quakers*, there ſuffered in the Year 1660. by Imprisonments, Stockings, Whippings, Loſs of Goods, and other Abuses 3179. and 79 lay in Priſon when King Charles the 2^d came in; and 32 Died there. Now many of theſe ſuffered by thoſe Teachers, Miniſters, &c. that *F. Bugg* calls the Clergy (or Heritage of God) which were gotten into the Fat Parſonages, Rich Vicarages, and other Profitable Places, of thoſe that were turned out.

In the Time of King Charles the Second, many Thouſands ſuffered by *Qui Tam's*, two thirds of their Eſtates; and 20 l. per Month for not going to Church (as they called it) by Sequeſtrations for Tythes, and by Imprisonments on Writs De Excommunicato capiendo, and Juſtices Warrants, and for their Religious Meetings, as Rioters, and Tumultuous Perſons, when they were Quiet and Peaceable.

At *Horſelydown* there was more Blood ſhed than a Bloody Noſe (as *F. Bugg* ſcoffingly writes) by Troopers and Soldiers. And 1660 were left Priſoners, when King Charles the Second died, beſides the Fines, Eſtreats out of the Exchequer, that were againſt many, which the late King James relieved them from, and for which they were thankful to God and

the King; and from hence some that caused us to Suffer, when they could not have their Ends answered to continue our Sufferings, would insinuate, that we were *Papishly Affected*: So that when they could not Afflict us with their Hands, they would Lash and Persecute us with their Virulent Tongues, and Pens.

Let F. Bugg in his next (seeing he scribbles Books so fast) tell how many of those that kept the Bishops, and their Company out, turned with the Times to save their Benefices.

It's very like old Henry Meriton, Rector of Oxenburgh, in Norfolk, may inform him herein; and who it was that was Excluded or Suspended from Preaching in any Corporation in England, and what it was for.

Again, that woful Cry against *Unjust Persecutions* and Grievous Oppressions, writ by Edward Burroughs, which F. B. quotes, as I have hinted before, was against those that turned, and kept the Bishops, and their Company, out of Possession; and that cried against them as *Papish*. Did not they call the Common-Prayer, *Porrage*, the *Surplice*, the *Whores Smock*? And did they not cry, *Down with the Whore of Babylon*; *Down, Down with Her*? And did not the Trumpets sound when they so Cried, and the Cross in Cheapside was pulled down, and the Images defaced, and the Organs called their Bag, or *Gaumbling Pipes*, and turned out also? And was there not a great Cry then made against the Bishops? And the Church-Lands sold also? Yet F. Bugg will Cry and Exclaim against the Quakers, who Cried against those that turned the Predecessors of his New Lords and Masters, out of Possession: Is it for the Reasons before-mentioned? Or because the Quakers testified against those Teachers, and their Persecuting Spirit and Practices? How will he then Reconcile this Persecution, which he saith is, a *Badge of a false Church*? And if these Men in that Age were found in it, why then doth F. Bugg call them the Clergy (or, *Heritage of God*?)

Why

Why doth he say they are one with the Church of England, and that there is the Unanimous Consent of all Protestants, both Conformists and Nonconformists, to have the Quakers Principles Examined or Suppressed; and that they, i. e. the Nonconformists, are sorrowfully affected, that they are joyned with them in the Act of Toleration, to see Christianity suffer so deeply by their Anti-scriptural Doctrine? And not only so, saith F. Bagg, but I have a Testimony well attested of their Abhorrence of their Blasphemous Tenets.

O how busie is this Agent, to insinuate, that all other Dissenters were sorry they were joyned with us in the Act of Toleration; and that Christianity deeply suffered by the Quakers Blasphemous Tenets! O wicked and false Insinuations! But this is our Comfort, that we are made Partakers of the Blessing which Christ pronounced, when he said; Blessed are ye when Men shall Revile you, and Persecute you, and shall say all manner of Evil falsely (or as 'tis in the Greek, lying) for my Name sake: We therefore Rejoyce, and are exceeding Glad, knowing our Reward is great in Heaven; and while we are here, we are resolved through the Grace of God, to Love our Enemies, Bless them that Curse us, do Good unto them that Hate us, and Pray for them who Despightfully use us, and Persecute us, that we may be the Children of our Father which is in Heaven: For he maketh his Son to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust, Mat. 5. 44, 45.

And therefore I tenderly propose to the Serious Consideration of all Christian People, Whether to dwell in Love, abide in Charity, walk in Humility, fear God, and live Peaceably with all Men, will not render us more like God and Christ, than to dwell in Hatred and Enmity, to walk in Pride and High-mindedness, and to be Turbulent and Quarrelsome? For, are not they the best Christians Subjects and Neighbours, that truly Believe in God, and Jesus Christ his

Son, and in the Holy Spirit; and take the Holy Scriptures, which were given forth by Divine Inspiration for their Creed, the Holy Spirit for their Guide, Christ for their Example, and God for their Teacher; and are rather careful to live well, and love all Men, than to contend about School Distinctions, and meer Speculative Notions, as too many do? For such commonly are more Earnest for their Interpretations, than for the Text; and Hate and Kill one another, falsely pretending it is for God's sake: Who, while they would be counted Members of the true Church of Christ, by their Fruits are known to be of the contrary; for if Persecution is a Badge of a false Church, and the Protestants generally account it so in the Papists; then ought it not diligently to be by all them avoided, and to account it their Interest to Unite in Love and Affection, in Charity and good Will? For what is that Man's Religion worth who wants Charity, and his Pretence of Zeal for God, who dwells in Envy and Malice to his Neighbour, whom he ought to Love as himself?

So desiring heartily that the Lord may Incline the Minds of all to follow Him, and his Son *Christ Jesus* our alone Saviour, who came not to Destroy Mens lives, but to save them; who would not have the Tares pulled up, lest the Wheat should be pluck'd up also; and told his *Disciples*, who desired Fire to come down from Heaven, to consume those that would not receive him, That they knew not what Spirit they were of, Luke 9. 55.

And thus in the Sensible Feeling of the Love of God, I rest in this Hope and Faith, That he will in his own appointed Time, persuade *Japhet* to dwell in the Tents of *Shem*; gather the Gentiles, who are yet afar off, unto *Shiloh*; and frustrate all the Attempts of *Gog* and *Magog*, who are in Hellish Confederacy against the Accomplishment of so Glorious, so Blessed, and so Desirable a Work.

A Brief Abstract of some Sufferings of the People called Quakers, given to Confront F. B's diminutive Account, and not for Ostentation, nor to Reflect upon any of the Church of England, or others, who are Principled against Persecution.

BY printed Accounts to the King and both Houses of Parliament, there suffered of the People of God in Scorn called Quakers, in the Days of the Common-wealth, and of Oliver and Richard Cromwell, for bearing a Faithful Testimony to the Truth, as it is in *Jesum*; as followeth.

In England.

There have suffer'd Imprisonments, Stockings, Whippings, Loss of Goods, and other Abuses to the Year, 1660. 3179 Persons.

Remained then Prisoners, 79 Persons.

There died in Prison, in the Common-Wealth, in } 32 Persons.
Oliver and Richard Cromwell's Days,

Imprisoned in King Charles the Second's Name in } 77 Persons.
1660, after his Return and of which died,

Then Prisoners, 317 Persons.

For 706*l.* 8*s.* 11*d.* demanded, had taken 3000*l.* 03*s.* 08*d.*

In 1661.

There have suffered of the said People, by Imprisonments, for refusing to swear, and for meeting together, and refusing to go to the publick Worship, since King Charles II. came into England. } 5400 Persons.

Died, through hard and cruel Usage 14

1661. In Ireland.

There suffered for not swearing, by Imprisonments, Stockings, Whippings, and Loss of their Goods. } 200.

Present Prisoners being taken out of a peaceable Meeting } 14
in Cork, and one Meeting more.

1661. In Scotland.

For not swearing, &c. have been imprisoned, stockt, whipt, and some banished. } 91

And many then in Prison there, had Necessaries denied them, and their Friends visiting of them.

Besides, there remained Prisoners in 1661, in England, } 552
for good Conscience.

1661. In

1661. In Forreign Plantations.

New England.

Banished on pain of Death, 26
 Married, 4
 Ears cut off, 3
 Burned in the Hand with the Letter H, 3
 650 Stripes given to 31
 Beat till his Body was like a Jelly, 1
 Five Appeals made to England, were denied by Boston Rulers.
 Taken from them in New England, in Goods, to }
 the Value of } 1045^l.

Certnam.

Some imprisoned and after banished into Woods amongst wild Beasts, to be devoured, but the Lord preserved them.

In Maryland.

Suffered by the Loss of Goods taken for wor- } l. s. d.
 shipping God. } 299 12 4

In Virginia.

Imprisoned for meeting to worship God 12 Persons
 And fined and whip'd for having Meetings, and not pulling off the Hat, and had taken from them 2000 Pound Weight of Tobacco, and from one a 100 l. Sterling.

Besides several others, some whereof kept so close in Prison, in a close Place, that they were not suffered to go forth to ease themselves.

Peris.

Banished thence, 15 Persons.
 And 2 of them whipt, and one had a Wife and Children that were banish'd.

Christophers.

Banished,

Besides what's mentioned, some have been beat with Clubs, shot at with Pistols and Guns, cut with Swords, knockt down into Pools: Armed Men came among Men, Women, and Children, when peaceably Met together, only to Wait upon, and Worship Almighty God, in a peaceable and innocent Manner, and have been thrown down, and trod upon, till the very Blood gush'd out of them: Yet these were, and the said People still are,

an

an *innocent* and *peaceable* People, clear from all *Rebellion*, *Plots*, or *Actions* and *Intentions* of *Evil*: And that then desired, as they now do, to live a quiet and *peaceable* Life, in all *Godliness* and *Honesty* under the *King*.

Note, In this *printed Account*, they offered the *King* and *Parliament*, if they would not set their *Friends* at *Liberty*, which lay in *Holes* and *Dungeons*, some without *Straw*, some wanted *Air*, many could hardly get *Meat*, and several have died through *cruel Sufferings* and *Abuses* by *Goalers* and others, *viz.*

✻ That they, who were out of *Prison*, were free, as many of them, to lie in *Prison* in their room, and to go into those *Holes*, *Dungeons*, *sinking Vaults*, and *Places*, where some of their *Friends* had lain 2, 3, 4, and 5, Years: But it would not be granted.

In 1685.

By a *Printed Account* to the *Bishops* and *Clergy*, it appears, that from the Time aforementioned, to 1680, there died in *Prison*, and *Prisoners* for the Exercise of their *Faith* and *Conscience* in Matters of *Religion* and *Worship* towards *Almighty God*, some of whom being knock'd down, beaten and bruised in their *Meetings*, died of their *Wounds*. 243

Remained then in *Prison*, in the several *Goals*, 276

The Number of those that had suffered *Imprisonment*, for *Meeting*, *refusing*, for *Conscience* Sake, to *Swear*, some of them having had *Sentence* of *Præmunire*, and *Goods* and *Chattels* seized, 9437

Excommunicated and *imprisoned* for *Nonconformity*, besides many more so prosecuted, 624

Sentenc'd to *Banishment*, for *Meeting* to worship *God*, 198

And in the same Year,

There was presented to *King James II.* that were then *Prisoners* for their *Religious Worship* and *Meeting* for that End, 1460

There died since 1680, to 1685, *Prisoners* for their *Faith* and *Worship*, 78

And the Number of all amounting to 12316

Note, some of the present *Prisoners* were still continued upon the above said *Account* in 1680.

And farther *Account* of more sent to *Prison*, and some more died *Prisoners*. Besides,

Besides, many that have suffered *Imprisonment*, since 1680, and a great Number distrained upon, and Havock made by *Informers* (and some *Informers* were Priests) for their religious peaceable Meetings, and not coming to the Parish Church-Worship, so call'd, to the Ruine, of many, both in their *Husbandry* and Trade, some not having a *Bed* left to lye upon, nor *Stool* to sit on, nor *Cow* to give Milk for their poor *Children*, nor *Corn* for Bread, or *Seed*, or *Drink*, nor *Tools* to work withal, &c. The Value of which Goods taken, is considerable, as well as the Number of Sufferers, upon the said *Accounts*, and by *Imprisonments* (not here inserted) as saith the printed Account.

And since 1685, there have suffered of the said People, upon Account of their tender *Consciences*, as for not paying Tythes, bearing Armes, Swearing, &c. to 1697. 2322

There have been *imprison'd* for the Causes afore-
said, &c. 622

Since 1685, to 1697, they have had
Goods *distrained*, in *England*, *Wales*, and the
Ile of Man, for not swearing, and not paying
Tythes, and not bearing Arms, &c. to the
Value of l. s. d. q.
27875 10 5 $\frac{1}{2}$

Not accounting the great Havock, Spoil, and Loss of Goods they sustained from 1661, to 1685, for their peaceable and religious meetings, which would amount to a vast Sum.

From 1685, to 1697, there died Prisoners 17 Persons.

And in *Barbados*, from 1658, to 1694, as appears by a printed Account, the said People have
suffered great Loss, mostly for not sending out to
the Militia, to the Value of l. s. d.
11805 11 6

Of which Sum was taken contrary to Law 1817 l. 15 s. 6 d.

And a great deal more they have suffered, of which no Account hath been yet given, besides *Imprisonments*.

And in *Maryland*, *Jamaica*, *Virginia*, *Nevis*, *Ireland*, and *Scotland*: They have been Sufferers by *Imprisonments*, and Loss of Goods, only for their Religious Meetings, and for not Swearing, and upon other Accounts of their tender *Consciences*, to the Value following, viz.

In *Maryland*, from 1658, to 1668. l. s. d.
552 17 6

Thus,

Thus, by what I have hinted, their Loss ap-⁴³⁷02 00 00
 pears to have been above the Value of

And that which hath caused their Sufferings to amount so high, hath been the Excess in the Distresses, the distrainers often taking, in *Barbados*, much more than would satisfie; by which, some of them, notwithstanding all their *Providence* and *Industry* are scarcely able to subsist and maintain their Families.

Which surely is far more than the Loss of a 1000 of Pins, or 2 double Bibs, as *Fra. Bugg* scoffingly and slanderously writes: And yet hereby they declare, that they believe the *King's* Revenue (in *Barbadoes*) is nothing increased, nor he or the Country benefited.

In *Revis.*

Several suffered on other Accounts, besides those that suffered for their *Testimonies* against the Priests Worship, Doctrine, &c. for which they underwent great *Fines* and *Imprisonments*, and *Persecutions*, and Three had about 17 *l. sterling* demanded for Fees; unto which *Imprisonment* no Fees belonged, by any Law in being; and yet Friends were distrained, and had taken from them, by Order of Court, in a *Negro*, and Sugar 4000 *l.* weight and for the Marshal's Fees, for which only there was granted but 858 *l.* of Sugar

So that they took more than due 33142 of Sugar.
 by their own Law, to the worth of above 319 *l.*
 after 3 Months *Imprisonment*, for writing a Paper.

And another had 45 17 06 *sterling*
 taken for 20 00 00 impos'd

For a Fine on the *Meeting-House*; and several others fined and Distrained.

And were indicted by *John Lawson*, Priest, for Slanders pretended against him, by base Libels, in terming him an *Anti-christian Priest*, and he declared against them, that he had sustained 100000 *l.* of Sugar, Damage.

And one banished to *Burmudos*, for writing a Warning to the *Inhabitants* of that *Island*.

Ireland.

And since 1661, the said People have been exposed to Sufferings, for not having their *Children Baptized*, and for working on Days called *Holy Days*, and not going to the publick *Worship*; and

and for not paying *Smack-Penny*, &c. but in that Year, an Order was granted by *Maurice Eustace*, Chancellor, and *Orrery Montroth*, dated *Dublin* the 17th *August* 1661. Signifying, that they commonly called *Quakers*, who for a long time had indured *Imprisonment*, and were in *Prison* in divers Places, in that *Nation*, only for Conscience sake, should be released from their hard *Imprisonments*.

And after this, they Suffered again in 1669. But about 1686, they enjoyed their Liberty, and were mostly quiet in that *Nation*, from those Persecutions they before had gone under, upon the Account of their tender Consciences.

Scotland.

Many times they were Dragged, Stoned, Reproached and Mocked, with cruel Mockings, and often Imprisoned, as appears by Account of *Geo. Keith* from thence in 1669.

Some were Fined, according to the Act of *Nonconformists*, and committed to Prison, and continued for Fines; and Distress was made on their Goods.

Those that Preached or Prayed in these Meetings were required to pay 5000 Marks, *Scotch*, or to subscribe to their own Banishment, as appears by another Letter from *George Keith*.

In 1677. the Prisons were so thronged, that they were in danger of their Lives: A Doctor declared, That a Plague might be feared, if they had not more room to Breathe in.

And Application being made to the King, there being about 24 Prisoners; most of which had been six Months.

It was referred to the King's Council, who ordered their Release, upon Condition they would pay their Fines; which they for Conscience sake could not do, and so were continued Prisoners.

Marpland.

In 1681. the Assembly passed an Act, that their Solemn Promise should be taken, as if they had been Sworn in any Matter, Cause, or Thing, or before any Court, Judge, or Magistrate, within that Province; by which means they were somewhat eased from those Sufferings, that were occasioned for their not Swearing, and enjoyed the Liberty of their Consciences till 1692. but since that have remained, and still

still are, Sufferers on other Accounts; particularly on that Act made there, on which the Royal Assent hath not yet passed here, Entituled, *An Act for the Worship of Almighty God*; which is esteemed to be contrary to the Fundamental Laws of that Province; and the like Law was by the King and Council here disallowed in 1693. but that by which they now Suffer was made in 1696. and is strictly Executed upon them by Chargeable Levies.

And being kept here, and not presented to the King and Council, is in force there, till it is Disallowed, as that of the same Title and Tendency was by them in 1693.

In the *Isle of Man*.

The said People have been great Sufferers several times, by Imprisonments there, and Banished thence by direction of the *Reverend Ordinary*, so called; they having refused several Charges and Publications to go to Church, and continuing their Meeting, were therefore Censured to Prison, and Order given by *Robert Parr* and *John Harrison*, two Priests, that if they refused to be Committed by them, to call for the Assistance of a Souldier, and let the Sumner put this in Execution immediately.

And by Vertue of this Order, the *Quakers* were taken into Custody, and Imprisoned, without bringing before the Magistrate, or these two Priests themselves, without any Ceremony of Excommunication.

Oh what Power did these *Priests* take upon them, by Order from their *Reverend Ordinary*, so called, to admonish the *Quakers*, and without having them before them; cause them to be Imprisoned and Banished: Is this the way of the Bishops Courts? And when the *Sufferers* met the Bishop at the Earl of *Darby's* House, they told him what was done, and how they and their Ancestors had had Possessions there in that Island, for several Hundred Years, and that they had their Wives and Families; some of which consisted of many little Children: And yet they were Banished by the direction of the two *Priests*, that pretended their Orders from the *Reverend Ordinary*, so called: The Bishop told them plainly, that if he might perswade the Earl against them, they should not go to the *Isle* again.

Let all that Read this observe, how unlike a Christian Bishop he appeared, and what little Regard he had to these Men, or their

their Distressed Families, their Wives, or tender Children, from whom by his *Priests* and *Orders*, they were Banished.

And when they returned by order of the Magistrates in *Cumberland*, to the Island, they were not suffered to Land, but had back to *England*.

In the mean while, the Magistrates of the Island sent and seized their Estates, Real and Personal; and when one of the Sufferers, *viz. William Callow* made Application to the Earl, for Relief, he was rejected.

So his Wife and others were sent to Prison, and the said *William Callow* being Banished; his Children and Family, Fourteen in Number, were left without any to take care of them; and this was what the *Bishop's Court* did.

Note, It happened, that after the chief *Sumner* or *Apparitor*, *viz. Robert Chiefion*, who thus Prosecuted them, being drinking in a Priest's House, that kept Ale to sell, on a 7th day night, with *John Harrison*, Priest aforesaid, and others of the Persecutors was found dead next Morning, being the 20th Day of the 7th Month, 1670.

All, both Men and Women by the Governour *Henry Nowell*, had orders to prepare to be brought by Capt. *Ascough*, the 3d of the 8th Month next following, to *Douglas*, to be Transported to *Barbados*; and accordingly all the *Quakers* were brought to the House of *William Callow*, and two of the Women that were brought had each a young Child, one of which was six Weeks old, and the other but three.

The next Morning they were had to *Douglas*, several of their Neighbours and Relations accompanying them, with many Tears and Cries, some part of the way, and many to *Douglas*.

And deliver'd to the Custody of one Capt. *Quail*, and a List of their Names taken, for to deliver to Capt. *Ingram*, Master of the Ship that came from *London*, Bound for *Barbadoes*, who would have perswaded them to Transport themselves; which they refused, and had a long Discourse with them.

He asked *Quail*, How many there were? He said six, *viz. William Callow* and Wife, *Edwin Christian* and Wife, *Jane Christian*, and *Mary Callow*, and three Children.

Ingram said, I'll have neither Mother nor Child.

Then

Then *Quail* swore at *Ascougb* for bringing the Children; so the Childrens Names were put out of the List, and the List altered.

And *Quail* swore, none of the Children should go into Prison, and called for a Souldier to take them to Prison. Then *William Callow* desired, that seeing they had been Travelling all day with those small Children, they might refresh themselves before they went into Prison, but were denied. And *Quail* said, he would find them a House, where they should see neither Sun nor Moon: They pressed to Refresh themselves first for their Money, but were denied, and the Children taken from them, and *Quail* said, Let them lie and die, *It's no Sin to knock them on the Head, and dash out their Brains.* And added, *I think I do God good service to kill them, rather than they should live in your Foolish Fancy.* So they were all brought to Prison, and near the Door *Quail* said, *I'll tell you the Truth of my Heart, I could find in my Heart to Kill you both: Indeed I could find in my Heart to Hang you both, and would be hanged my self.* Some of their Relations were then with them at the Prison-door.

Then he opened a Stable-door, and laid hold on *W. C.* and put him in, and the two Women, his *Wife* and *Jane Christian*, commanding their Children to be taken from them, and to be laid in the Street; which the Souldiers that were commanded refusing to do, *Quail* took the Child of six Weeks old from *W. C.'s* Wife, and threw it down, and pitch'd his Wife into the Stables. And he took the other Child also of three Weeks old; and left it in the Street. Upon which *William Callow* desired to let the Mothers have the Children that were lying in the Street. Then he turned about, and with his Rapier in the Sheath, broke *W. C.'s* Head; and struck him again, and broke it in another place: This was in the Prison. So that the Blood run down his Face on both sides, which caused the People on both sides to weep, and cry'd out, Shame to strike a Man in Prison, and the Children lay crying in the Street.

The Relations, not meddling with them, being desired to let them alone, to see what they would do with them. And the Prisoner told him, *He as freely forgave him, as he gave him those Blows;* and then he suffered the Mothers to have the Children again.

And

✧ And the next Morning, being the 5th of the 8th Month, 1670. the Night having been so Fair and Calm, one might have carried a Candle in ones Hand through the Streets; yet that great Ship, in which they were to be carried, was broke in the River, and the Drum beat for People to go and take the Goods out of her; and presently after some of the Rigging was put in the same place, the said People were Prisoners in. Then Capt. Quail sent for William Callow, and said, *Your Curse is come on the great Ship*; to which he replied, *We Curse not; but if any deserved God's Curse, it was enough to overturn them.*

And to the said Captain Ingram, Master of this Ship, it was told that Captain Harwood, who before had carried William Callow off that Illand, being banished to Virginia; that he, going into Ireland, had his Ship fired; and the 8th Day of the 8th Month, 1670, Captain Quail sent for William Callow, and told him he might go home, and tell Captain Ascougb, to take care of them; and next Day sent for their Children: That Day they were all at home, *Praising God with Soul and Spirit.*

✧ Note, This was the 5th Ship that was broken, besides that which was fired, and some of the People scorched, and the foregoing was the 8th Time of their Banishment.

This Brief Account of some of the Sufferings of this abused People, I have given to shew, altho they fall greatly short of what those Christians suffered by the Heathen in former Days: Yet they have been far greater than what F. B. represents them, and these Sufferings have been from Christians and Ministers of Christ, and reverend Fathers in God, so called.

And this I hope, will not, by those that are truly wise and considerate, be esteemed wicked with a Witness, as F. B. falsely saith, to record such as Persecutors who execute the Laws: If so, let me query; was it wicked with a Witness, to record those that executed the Law, *De Heretico Comburendo*, &c. upon the Martyr's Persecutors; let this be consider'd in Coolness, and also how Ill Will and Envy never speaks well; and whether F. B's being too much filled therewith, against this People he hath left, and hating that Light they profess and believe in, as he once did, or pretended to do, is not the cause of his thus Writing?

But, it's no new thing for evil Doers, to hate the Light, nor Men to depart from the Faith. There was a *Judas* in early Days, an *Alexander* and a *Demas* in the primitive Times, and those that Apostatiz'd from the Christian Faith, and that made Shipwreck thereof, and a good Conscience, and in this Day, to the true Christians Grief, there are too many, over whom the same degenerated Spirit, and Power of him that kept not his first Habitation, nor abode in the Truth, hath prevailed, and thereby they are become like the great Red Dragon, that stood ready to cast forth his Flood to destroy the Man-Child, as soon as he was born; but in vain proved all his Rage, and fruitless were his Attempts, and so hath, and will the Lord make all the Attempts, secret Contrivances, and Combinations of such, against those who abide in the Faith and Patience of the Lamb of God; for *Behold*, said the Lord, he who hath, and will perform his Word, *they shall truly gather together, but not by me: Whosoever shall gather together against thee, shall fall for thy Sake. No Weapon that is formed against thee, shall prosper; and every Tongue that shall rise against thee in Judgment, thou shalt condemn. This is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord.* *Isai. 54. 15, 17.*

A shorter Abstract of the Sufferings before hinted.

Here have suffered of the said People called } 14638 Persons.
Quakers above,

Sentenced to be, and Banished 240

Died Prisoners 141

The Loss sustained by this Suffering People, amounts to above the Value of } l. s. d.
43702 00 00

Besides vast Sums not reckoned herein, }
which would amount to more than 27321 00 00

And makes in all above 71023 00 00

And this is not done in any wise, to boast of their Sufferings, but rather to shew they have been more than they are falsely represented by *F. Bugg*; who, with those few hot and angry Men, that joyned with him, have not been wanting in their endeavours to Incense the Government against this People, by falsely Charging them with many *Horrid Blasphemies*, and their Principles

Principles to be Bloody, Treasonable, and Destructive to Government ; which is an evident Token, that it's the same old Persecuting Spirit, which once prevailed against this People, that now works in these Men: But as the Lord preserved them under all their Sufferings, so he hath disappointed these Men in their Evil Designs; for which they are truly thankful to God, that he hath so preserved them, and they did and do, pray for those that despitefully use them and persecute them; and bless Almighty God for his Mercy and Providence towards them; and gratefully acknowledge the favour of the Government, under which they live, for their present Liberty in the free Exercise of their tender Consciences, and peaceable Enjoyment of their Religious Meetings therein.

Which are not for any of those ill Ends, nor of such dangerous Consequence, or tending to Sedition, &c, as hath been falsely and maliciously Suggested to the Parliament against them.

But are held in the Name, Love, and Spirit of our Lord Jesus Christ; and to no other end, but to serve God, and one another, in Love; and to counsel each other to keep and persevere in the Doctrine of Christ, and in the Practice of that Religion he is the Author of: Notwithstanding the Enmity of their Adversaries, and malicious Insinuations of such who have left them; and, Judas-like, seek to make them Suffer; as Experience hath shewn.

And they hope their peaceable Demeanour, under all Governments, hath been, and shall be, a better Evidence to their Superiours for them, than the groundless and malicious Suggestions, or false Charges of their Adversaries against them.

And as by Law they have been indulged, and no ill Consequences ensued therefrom; and the Reasons remaining, that induced the King and Parliament thereto, viz. The Uniting the Hearts of the King's Subjects in Interest and Affection. It's Humbly Hoped they will, in their Great Wisdom and Counsel, continue it; that every one, that lives Peaceably and Honestly, may enjoy his Undoubted Right, viz. A free Liberty of Conscience, to serve the God that made him, in that way he is persuaded is most agreeable to his Mind and Will.

F I N I S.

